


Hib. 7. 679. 16

T H E
NARRATIVE
O F

Robert Jenison,

Of *Grays-Inn*, Esquire.

CONTAINING

- 
- I. A Further Discovery and Confirmation of the late *Horrid and Treasonable Popish Plot*, against His Majesties Person, and Government, and the Protestant Religion.
 - II. The Names of the Four *Russians*, designed to have murdered the King.
 - III. The Reasons why this Discovery hath been so long deferred, by the said *Robert Jenison*.
 - IV. An Order of His Majesty in Council touching the same: Together with other material Passages, Letters, and Observations thereupon.

Together with

A PREFACE Introductory to the said *Narrative*.

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To the Right Honourable, the EARL of *SHAFTSBURY*, Lord President
of His Majesty's most *Honourable Privy Council*.

Right Honourable,

AS your Lordship is known to have been a Signal Instrument for the Re-Establishing his Majesty on the Throne of his Kingdoms, so your Zeal for the Preservation of the Protestant Religion, and of His Majesty's Person and Government, thus restored (in great part) by the Wisdom and Activity of your Honours-Counsel, may justifie my Election, in Entitling your Lordship (before any other) to the Patronage of this small Tract; Little indeed for Bulk, but, if I mistake not, considerable in its Use, in regard it strengthens the former Discoveries of others, at such a juncture of time, when some soyl and damp was endeavoured to be cast upon them by the subtle contrivances of the adverse Party. I have observed all along in the progress of this matter, that when the Evidence for the King hath seemed to be at a Bay, as discouraged by the power or policy of malevolent persons, then, by Divine Providence, another Witness hath started up to retrieve and confirm, what before seemed to be at a loss: Thus after the aspersions and prejudices cast on Mr. Oates, Mr. Bedloe, and Mr. Dugdale came in to assert and carry on the Truth of his Testimony (endeavoured to be shaken) by the addition of their own: And when the matter seemed not fully to bear and to be made out, as to the Murther of Sir Edmundbury Godfrey, then God raised up Mr. Praunce to make a plain Discovery of that horrid and bloody Fact. Moreover, when at, and since the Tryal of Sir George Wakeman and the rest (wherein I also appeared) some Discouragements, not yet fully enquired into, were cast upon the Witnesses for his Majesty, yet I was so far from being deterred by that (otherwise) disheartning Circumstance, that I am rather animated thereby to prosecute my Evidence with greater Vigour, as conceiving it a Crisis, wherein Truth stands in need thereof; Neither do I doubt, but others also may succeed me, with their seasonable Reliefs of this kind, in case Falshood should make any further attempt to over-balance and weigh down the Truth; which hope of mine is in part verifised already, by the additional Testimony of Mr. Smith, hereafter mentioned; And I am perswaded, that both his and mine will receive future Confirmation by the Astipulations of others (at present not publicly known) if need shall require; That so it may be said of our Opposers, Though they will not see, yet they shall see, and be ashamed. I know your Lordship will allow me to use that Scriptural Expression, because the hand of God (to those who seriously consider it) is more than ordinarily seen in these matters. That none of these Providences of the Almighty may be lost upon this Nation, but be mutually improved, both by Prince and People, to an humble Acknowledgment, and a thankful Obedience, is the Prayer of, My Lord,
Your Honours most humble Servant *Robert Jenison*.

*The Publisher to the Reader, serving as an Introduction
to the ensuing Narrative.*

THE Name of *Robert Jenison, Esq;* (the Author of the Narrative ensuing) hath been formerly mentioned in many Prints, especially in that Narrative of his *Depositions, and Informations* annexed thereunto, collected by *Charles Chetwind, Esquire*, and published by Order of his Majesty's most Honourable Privy Council, July 16. last past, 1679. Besides, the Gentleman is further notified by his appearance, as a Witness for the King, in the late Tryal of Sir *George Wakeman, Corker*, and the rest. Nevertheless, because his Name was then used by others, though with his own consent, it is thought convenient in this Preface to the following Narrative, to give a more particular account of him, and of his Family, to which he hath already been, and further yet may be, so great an Honour; That so the unquestionableness of his Extraction may advance him above the common exceptions of *Lowness* and *Plebeity*, which inferior Testimonies are subject to. Born he was of an ancient Family, residing at *Walthworth* in the County Palatine of *Durham*; a place so considerable, that King *James* was pleased to honour their Mansion-House (then in the possession of his Ancestors) with his Residence (and his Retinues) for a night, at his first coming into England. His Father, *John Jenison, Esq;* yet living in the same House, is a Gentleman of a fair Estate, and of an unblemished Reputation, save what may be thought to reflect upon him for his former adherence to the *Romish Religion*. His Elder Brother, Mr. *Thomas Jenison*, now a Prisoner in *Newgate* on the account of the Plot, having taken Orders in the Church of Rome, and in one of their most obnoxious Sodalities, that of the *Jesuits*, hath thereby rendered himself, according to the known Laws of England, incapable to inherit: And thus, Divine Providence so ordering it, he hath opened a door to this Gentleman to the Inheritance of a fair paternal Estate, of several Hundreds by the Year; Which Consideration notwithstanding hath been so far from cancelling in him the natural Obligations to brotherly Friendship, or to influence him in the least towards the making this Discovery; That in his Addresses to his Majesty on this occasion, he hath, not without success, interceded for the Indemnity of his Brother, and of others of his Relations, as well as for his own, as by the Order of Council inserted into this ensuing Narrative may appear. The Education of the aforesaid Mr. *Robert Jenison* of late years hath been in the Honourable Society of *Grays-Inn*, where his Pains have been commendably bestowed in the Study of the Law, and his Repute untainted amongst the prime Gentlemen, and all others of that House. But his youthful Institution he received at *Doway* in *Flanders*, in the strict Principles of the *Papal Religion*, and in the *English College* of *Secular Priests* there, where, to give that Order of *Seculars* their due, I never heard him affirm, That he imbibed any Principles either of *Immorality* in point of Conversation, or *Treasonableness* in point of Loyalty, from their Information; Those Lessons being taught in the Schools of the *Jesuits*, who afterwards did labour to infuse some of them into him. The *Seculars* value themselves much on the account of their obedience to, or patient suffering under those Princes and Rulers (of a Contrary Religion to them) in whose Dominions they reside. Hence it is that formerly they perswaded those in Eng-

land.

land of their own Sect and Profession to quiet subjection, fealty and allegiance, in the days of *Q. Elizabeth*, contrary to the Principles and Practices of the *Jesuits*, betwixt whom, ever since their first Institution, and the said *Seculars*, there hath always interceded an irreconcilable Pique: The former being, as an Episcopal Protestant hath character'd them, * *The most active and pragmatical undertakers in all Christendom*. But alas, this Censure is but a light Vilitation, if compar'd with that black charge of guilt, which the Body of *Seculars* make against that Order and Society: He that reads the *Quodlibets* of *William Watson*, a *Secular Priest*, published in the year 1602, will easily confess, That no Protestant Pen can decipher *Jesuits* in more dark and bloody Colours than he hath done: For besides, the liberal Epithetes he intersperseth in his Book, calling them, *Mountebanks*, *Usurpers*, *false-hearted*, *seditions*, *impudent*, *erroneous*, *turbulent*, *malicious*, &c. In his 5th. *Quodlibet*, Art. 8. p. 149. he hath these words, speaking of them, *It is not unknown to all the Christian World, (as I verily think) that in Rome, in Spain, in Flanders, and every where, but especially here in England, Scotland, and Ireland, They labour to stir up all men under colour of Religion, and zealous desire in them, of our Countrys Conversion against our Sovereign, the present State, &c.* But more fully in *Quodlibet* 3, Art. 3. p. 61, 62, he bestows his Favours on them, in these Expressions; *They run now such a desperate course, as if Religion were but a meer political and atheal Device, &c. taught by their Arch-Rabbies, how to maintain with Equivocations, Dissimulation, Detraction, Ambition, Sedition, Contention, Surfeiting, sorer than ever did Heliogabalus (with his many hundred varieties of Services served in at every Banquet or Feast-Royal at his Table) in setting Division, breeding of Jealousie, and making of b stile strife by opposition of King against King, State against State, Priest against Priest, Peer against Peer, Parent against Children, &c. raising of Rebels, Murdering of Princes, &c. Are these men then to be called Religion! &c. No, no, their Course of life doth shew what their Study is; and that, howsoever they boast of their Perfections, Holiness, Meditations, and Exercises, yet their Platform is Heathenish, Tyrannical, Satanical, and able to set Aretine, Lucian, Machiavel, yea, and Don Lucifer in a sort to school, as impossible for him by all the Art he hath to best men, as they do.* Thus He. And though the same *Watson*, notwithstanding his zealous Professions of Subjection to Temporal Princes, was afterwards put to death for Treasonable Practices against King *James*; whereby he might seem to stain the Credit of his own Doctrine formerly delivered; yet our Historians say, That he was out-witted therein too by the *Jesuits*, out of a Vindictiveness of spirit against him, for his plain demonstration of their odious Practices mentioned in the aforesaid Book.

Hear what *John Speed* saith in his *Chronicle*, in King *James*, p. 1223. *Watson having at large laid open, in Print, the Treachery, and unsufferable Machinations of the Jesuitical Order, lest this suspicion on them at his death, that they, in revenge, had covertly and cunningly drawn him into this Action, which brought him to this shameful End,*

'Tis true, the great Favourers of *Ignatius* and his Followers do look upon their *Sect*, as a necessary and seasonable Supply to the *Roman Church*, in regard it was instituted not many years after the *Assaults* made against it, by *Luther*, *Melancthon*, and their Partners.

To balance the Protestants, the *Jesuits* were set on foot, as one of our own confesseth, *Fullers Church History*. Book 6. p. 279.

Yes, *Saunders* in his Book *De Schismate Anglicano*, drives the Observation a little further.

* *Fullers Ch. Hist.*
Book 6. p. 279.

Fuller. Floscul.
Histor. p. 335.
387. liiii.

further, remarking it, as a special Providence, that the Order of *Jesuits* began to appear in the world, when all other Religious Orders of the Roman Communion were suppressed in England by *K. Henry the Eighth, Anno Dom. 1538.* Nevertheless, some grave and sober persons, even of the Roman Church, do, not without cause, suspect, that their heady and rash Activity may in time contribute to the overthrow of that Religion, which they would seem strenuously to maintain; and we do reasonably hope, that the violent Humour of that sort of men may prove like the over-otiticious Duty of that *Servant*, who pretending to lift his Master up to Horse, threw him over on the other side.

But to return to Mr. *Jenison*: He, as I have said, being educated in the principles of the *Romish Religion*, continued constant in his adhesion thereunto; till about the month of *January* last past. The chief occasion of his Conversion was, the confident Asseveration of Mr. *Ireland*, (who was his *Kinsman*) both at his Tryal and Execution, concerning his being in *Staffordshire* at the same time, when he knew him to be in *London*, and discoursed him there; upon which, he entertained such thoughts in himself, that a Religion allowing such palpable untruths, in the very Article of death, must needs be ill-grounded, besides the Countenance and encouragement it gave to the slaughter and assassination of Princes; in order to which, he had been tamper'd with by the *Jesuitical party*. These things did first shake his stedfastness in that Profession, before ever he had will or inclination to read any any Protestant Books; though since he hath been further confirmed in the truth of the reformed Religion, by perusing some Writers, especially the Bishop of *Lincoln's* Book, entituled, *Popery, or the principles and positions, approved by the Church of Rome*, (where really believed and practised) are very dangerous to all, &c. Wherein he doth evidently prove those ~~these~~ Doctrines to be maintained by the Church of Rome, which Mr. *Jenison* supposed to have been injuriously charged upon it before. Yet when he was in the Communion of the Roman Church, he had always a secret aversion to those King-killing maxims, which his Cousin *Ireland* and other *Jesuits* would have instilled into him. Hence it was, that they communicated their principles and purposes to him, but gradually and guttatim, allowing him time to ruminate upon, and digest one principle, before they attempted to insulse another. And the consideration of those Principles, and his conviction of the evils of them, hath proved, by Gods blessing, contrary to their expectation, a strong inducement to the discovery of their vile machinations and practices. If any shall object, that the matters contained here in this ensuing Narrative, are but *Crambe his coles*, or a repetition of what was discovered before; Let such know, that the disclosing the *Four Russians*, who were designed to do so black a deed, is wholly due to Mr. *Jenison's* Informations mentioned herein: For though other Evidences have concurred in the number of *Four*, and in their Designation to that bloody Fact; yet who they were, none hath nominated, but himself: A circumstance of that moment, that much of the Credibility of the whole Conspiracy doth depend thereupon. Besides, one and the same subject may be cultivated by several Pens, according to the diversities of stile and method, and their respective knowledges of different Occurrences relating to the same Argument; which Variety doth not weary, but refresh the Reader; nor detract from, but corroborate former Evidences, especially his Majesty having declared his great Satisfaction which he received from this Testimony. And yet this Theme is not so wholly drained, but that room is left, both for this Gentleman and other Discoverers, to make their further Additions thereunto. And in the mean time, I question not, but the unprejudiced Reader will find his Expectation sufficiently answered in the ensuing Narrative.

T H E Narrative it Self.

I Cannot deny, but that all the while I was engaged in the *Profession* of the Religion of the *Church of Rome*; I was very unwillingly drawn to make any discovery, of what I knew, concerning the late horrid *Plot* and *Conspiracy*, partly because the *grand Concern* of the thing it self did much amaze me, for great *expectances* of extraordinary events (as well as deep sorrows) do rather tie than unloose the Tongue, partly also, because a Brother, a Cousen German, and several other of my intimate Friends and Acquaintance, all of the *Roman Communion*, being deeply ingaged therein, I was willing so far to consult their safety, as not to be influential to their prejudice, by any act of mine: To which I shall add the concern of my Religion it self (then judged by me to be the best) which I knew would undergo an undeleble blot of *Scandal* and *Reproach* in case any discovery were made of these horrid actings by its Professors, besides the stain and infamy it would affix on my self, and Family (which had hitherto lived in good repute) in case we had been found *conscious* thereunto. But the main of the *Plot* having been discovered by others, I came to be further instrumental in the clearing of many particulars, relating thereunto, upon the following occasion; Robert Bowes of *Grays Inn* Esquire, Son to Sir Francis Bowes, was my Country-man and Neighbour, betwixt whom and my self there had interceded several offices of strict Friendship, and not unfrequent intercourses by Letters; he, the said Mr. Bowes wrote me one Letter, (being then retired to Reading, in obedience to his Majesty's Proclamation for banishing all Papists, to such a distance from London) signifying, that my Father was coming up to London from the North, his Errand being to perswade my Brother (then, and yet, a prisoner, on suspicion of the Plot) to make a discovery of what he knew thereof, and withall he acquainted me, that it would be an acceptable Service to King and Country, if I would cast in my wite towards the compleating that discovery; for he did presume, that upon the account of my strictness in that Religion, and my acquaintance with, and interest in, many of the Ecclesiasticks of the Roman Church, especially in my Kinsman Mr. William Ireland, who was a principal man amongst them, I must needs have a more than ordinary knowledge of their Designs: and besides, by declaring what I knew, I might provide for my own Indemnity, it being a Rule in the Law, that there are no Accessories in Treason, but the conscious as well as the Actors are all lyable to the same punishment. Being thus strongly assaulted by my Friend, I yielded to his importunity, resolving nevertheless, so to poize my self in my discovery, as to save my own stake, and yet not much to endanger any of my Friends. Hereupon I wrote that Letter to Mr. Bowes (in answer to his) dated from Reading, December 19. 1678. which hath already been published in Print, wherein I did so labour to visit and palliate the Truth, that doubtful expressions might be taken in the most favourable sense, and that it might be perceived my intention was not to bring any on the Stage; for though my

Cousen Irelands being in *London*, and there discoursed by me, were therein clearly and positively asserted (according to Truth) yet upon the first resuming that matter in discourse betwixt Sir Michael Wharton, Mr. Bowes and my self, after *Irelands* Tryal, I was so startled, that I was in effect willing to recede therefrom, rather than cast a Note and imputation of falshood on such a known *Father* of that *Church*; but that my own Hand and Letter to Mr. Bowes would then have witnessed against me, and my conscience also have shewn in my face, for denying an evident Truth; And my strong *Asserations*, mentioned in that Letter, wherein I seem peremptory and conclusive of my self, under high protestations, as to any further knowledge in those matters, do stand on the same foot; for at that time, not being shaken in the principles of the *Romish* Religion, I did count it my duty to consult for the Honour of it, by coasealing the guilt of its Professors. Besides, my Conversation having been most among the *Seculars*, I had not such Doctrines infused into me, as the deposing or murdering of Kings; and, what contrary principles these Jesuits, with whom I sometimes conversed, laboured to instil into me, they did it not at first directly, and in express words, but, according to their known art, by Ambages and Circumlocutions, that their Pills thus guiled, might be the better swallowed; yet to those, who were acquainted with their Language, their meaning was easily intelligible, though not expressed in plain words; and if at any time they were more free and open in their intimations to me, yet I was then, so far guilty of humane frailty, as by my silence to suffer *affection* to oversway judgment; especially the Honour of my (then) *Church*, and the safety of my Relations, and my self being concerned therein; moreover I was always looked upon by the *Fathers* of that *Church*, as a person wholly addicted to Loyalty and Obedience to my lawful Sovereign, and altogether averse from all actions base and immoral; and besides, having an universal love for all mankind, I did rather compassionate their seduction from the way of Truth (as I then thought it) then judge it fit to endeavour their conviction by the cruel Arguments of Sword, Fire and Fagot: hence it was, that I often urged to my Cousen *Ireland* in discourse, the Example of Christ, who brought not in *armatum Evangelium*, but by true Doctrine and the Example of a holy life, did labour to convince the World, whose pattern ought to be our Rule; for if our Saviour would not have Fire from Heaven, called down upon the Samaritans, who refused to receive him, why should we labour to propagate our Opinions and Religion by ways so contrary to His, and so destructive to mankind? Indeed the dispensation of the Law was administered with great terror and severity, but the Gospel contains more of gentleness, lenity, and persuasiveness in its temper. These, or Discourses of this nature, passed betwixt us, and though sometimes, by the importunity of his arguings, he did extort from me some *reasonable words*, yet my heart was still ready to give my tongue the lie; such my expressions, not proceeding from a calm, sedate, and well principled spirit, but from a mind heated and agitated by disputes, and which after a little pause and redemption from such excursions, would again return to its wonted temper. This frame of spirit, by divine goodness, thus bestowed on me, I look upon as a great Antidote against all the subtle insinuations of Mr. Ireland, and others, and which at length God did so far further honour, as to free my captived understanding from the Errors and Seductions of that Church, and to enable me to see the falsity of that Religion which allows such solemn asseverations on weak, ticklish, and insufficient grounds. Upon this liberation of my judgment, I am resolved, by Gods permission, to be more free and open

open in the *Declaration* (of what I know) of the late bloody and detestable conspiracy, that so I may make amends to my King and Country, for my partiality and reservedness heretofore. This Resolution of mine, having come to the knowledge of my Friends and Relations, of the Roman Church, how have they laboured to batter and assault it? and what Arguments they have used to shake my constancy herein, and to take me off from prosecuting my Testimony already begun, will appear by the ensuing Letters. The first was directed to me by my Brother Thomas Jenison before mentioned; wherein his expressions are indeed earnest and *pathetical*, and further, edged with most severe Scriptural Comminations; but being grounded meerly on a mistake, as applied to me, they do not affect or alter my resolution, as to the matter in hand, For the Curse *causists* shall not come; yea, I am more confirmed in my way, by the love and encouragement of a Father (who is of one mind with me, in this thing) then terrified and retarded by the menaces of a Brother, especially where blind zeal, passion and self interest guides his Pen: yet I am not out of hope, to live to see the time, that this my Brother may retract his heavy censures cast upon me, and instead of a Judas to Christ, account as a Jonathan to David, i.e. one really studying his welfare, or if it be lawful for me to make use of Instances less divine, a Damon and a Pylades to him (in respect of natural Bonds, as well as brotherly Friendship) my true Pythias and Orestes. I shall for the Readers satisfaction transcribe the Letter it self verbatim, craving his leave at the close (for every poison must have its Antidote) to add some remarks and observations thereupon.

Mr. Thomas Jenison Jesuit, now in Newgate, his Letter to his Brother Robert Jenison, Esquire, July 7: 1679.

Brother,

I Am ashamed to acknowledge you for such. If I were to deal with a man who had sinned out of Ignorance, I would spend time to enform and rectifie his understanding, but now my business is with you, who from your tender years have been educated, through the infinite blessing of God, in the light of the Catholick Church, and received other additional helps of Learning, so that it cannot be presumed that any man has imposed upon, or Smith'd you. I shall cut short, and follow the Counsel of the Apostle, who commands me after one or two chidings to avoid men of equal malice with your self, *hereticum hominem, post unam aut alteram correptionem, evita*. He that offers incense to Jupiter is an Idolater, though in his heart he denies his Divinity. But what I intend to pursue are the dismal effects of your Crime.

By thy own mouth I judge thee, naughty servant. You know as you confessed here, that you could prove Titus Oates perjur'd against me, and yet you came hither with intent to make me yield and condescend to those perjuries, by a false confession of a feigned and incredible Story of a Plot against the King and Government, and so engage my self in the blood and ruins of innocent men, that I might, after your Example and our Families (God forgive them) cast away the eternal happiness of my soul, to secure the temporal life of a wretched Carcase, which I have learnt to contemn, since it has been in the power of such an Impostor as Oates, to bring me into such eminent danger. But you are a much greater Proficient in wickedness, then you would let me know; you were not content to wheedle me with an invented story of a visit you made,

and a discourse you had with my Cousen Ireland the 29th. of *August* last, At which time to my certain knowledg, he neither was returned, nor that week expect'd from the Country; but you have *deposed* that untruth upon *Oath*; & so have, as much as is in you, justified *Oates* and *Bedlow*, and by consequence taken upon you the *blood* of an innocent man, and a *near Relation*, and (*one* to whose kindness you owe that which you depend so much upon, my *Fathers* Favours, when he lent you the money, which I am afraid, you have not yet repaid; in a word, you have made your self an *Accessory* to all the wickedness, that either has been, or shall be committed by those *Two Commissioners* of *Hell*, as long as your *Oath* stands unrecalled, for you have given them a strength and support: And now hear, not my rebuke, but rather the *Holy Ghost* (against whom you have sinned) in the Book of *Psalms*, *Sitting thou didst speak against thy Brother, and against thy Mothers Son, thou hast laid a stumbling block, thou thoughtest wicked man, that I will be like thee; I will rebuke thee and set thee against thine own face*, *Psal.* 49. Do not glory in malice, thou that art powerful in wickedness: *The whole day thy tongue has devised injustice, like a sharp razor thou hast committed deceit: Thou hast loved malice above goodness, rather to speak iniquity than equity: Thou hast loved all the words of rashness, deceitful tongue: Therefore God will destroy thee unto the end, he will pluck thee up, and cast thee out of thy Tabernacle* (*Walkworth*, and all that belongs to it) and (which is infinitely dreadful) *thy root from the Land of the Living*, *Psal.* 51. Understand these things, you that forget God, least at length he hurry you out of *this world*, being provoked to punish you, taking from you even that pitiful transitory enjoyment, for which you have cast his fear behind, your back; for the same *Holy Spirit* assures us, that *men of blood shall not live half their days*, and then there will be no man that can deliver you, *Psal.* 49. But I have not yet reach'd the height of your Crime, nothing under that of *Judas* can parallel it. And therefore read the Curses pronounced by the Prophet in the Person of *Christ* against him in *Psal.* 108. *O God* (saith he) *suppress not my praise, in silence, because the mouth of the sinner and the mouth of the deceitful man hath been opened upon me. They have spoken against me with a deceitful tongue, and have encompassed me with speeches of hatred, and have ransack'd me for nothing, and appoint the sinner over him, and let the Devil stand on his right hand, when he is judged, let him go forth condemned, and let his prayer become a sin. Let his days become few, and let another receive his Bishoprick, &c.* You may please to consider this and the rest which follows; And now don't extenuate your sin, and say, I have not sinned with *Judas* against *Christ*; you know you have sinned against his Church, and 'tis for this that *Christ*, for ever blessed and glorious in Heaven, cries out to Saint *Paul* then a persecutor through ignorance, *Saul, Saul, why dost thou persecute me? who art thou Lord?* answers *Saul*. I am *Jesus* (saith he) whom thou dost persecute. O singular comfort for all those who suffer persecution for *Christ*, since he looks upon their sufferings as his own; but dreadful voice to those who have hardened their hearts to his Call, and kick against the sting of their own consciences. Nay, you have in some sense even outdone the malice of *Judas*, and those that crucified *Christ*, for it was for the Church, that *Christ* out of an infinite love delivered himself, his blessed Body to be torn, and tortured and crucified, and his Blood to be shed, and you have conspired with the Devil to disappoint the design of *Christ's* passion, not only in the performance of your own Soul, but in biding and driving the truth from the Nation.

Now, if nothing of all this doth move you, I am afraid you are delivered over

v. probate sense, and that you'll not stop here, but according to your impenitent heart, treasure up to your self the wrath of God against the day of revenge, which will come upon you, like a thief before you are aware; and so you will then open your eyes as the rich Glutton did to behold Lazarus in Abrahams bosom, when you shall find your self in the middle of the flames and torments of Hell, but it will be then too late to do penance, for, not so much as a drop of water will be granted you to cool that perjured bloody tongue of yours. But if you consent to the Grace of God, which calls you now, perhaps the last time, to penance, you shall follow the example of St. Peter, who, when Christ looked upon him with an Aspect full of grace and mercy (for that, *respexit Dominus Petrum*, was not register'd by the Holy Pen-man in vain) went out first, and then wept bitterly; and you have wept, but because you have not gone out with St. Peter, therefore it has done you little good, and you have found the Proverb fulfilled in you, *A Dog returned to what he had vomited up, and a Sow that has been wash'd to the wallowing pool of mire*: nay, I add, that it has done you some harm, for the more obstinate and rebellious you shew your self to Gods mercy, the more dreadful and heavy you shall find his Justice. God then will not be content with halves, or rather to take his share with the World the Flesh, and the Devil, he will either have all or nothing; he will either save the whole man, or damn him. But you must not think that this is *All* to go out and weep, you are obliged to make restitution, for you know that's the Catholick Doctrine, according as Saint Austin has it. *Non dimittitur peccatum nisi restituatur ablatum*.

I have told you the mischiefs of your perjury, these you are obliged to hinder, & repair, for as much as concerns your self, and is in your power, which you have not done, till you present your self to those before whom, and unto whom, you committed the sin, as having misguided their Judgments, and confess publicly the guilt upon your Conscience. If you say, that this will make you infamous to the World, know, that you are so already to the greatest, wisest, and best part; know that you are so in the sight of God, his Angels and Saints; know that you shall be laid open to eternal confusion in the last day, and that this very Letter shall rise up in Judgment against you; so I have discharged my Duty, as to this point, nothing now remaining for me to do, but to offer up my hearty prayers for your speedy conversion. If you are privy to Oats his wicked Cabal, you are obliged to discover, what you know; for as I told you here, *non manifestari, is an Accessary*.

Superscribed to Mr.
Robert Jenison.

Your Loving Brother

THO. JENISON.

SO far as this Letter concerns others, I leave them to be their own Compurgators, being assured that they are able to justify their own Testimonies, which have already passed the scrutiny and approbation of two Parliaments. and besides have undergone the Tests of several Juries, consisting of Persons of Liberal Estates, as well as known Judgment, and Integrity: But in reference to my self, I cannot but animadvert these particulars following.

1. The expression of being imposed upon or Smith'd (as the Letter phrases it) is an allusion to Mr. Smith, once a Secular Priest (whose interest in the strengthening this Discovery, is not inconsiderable, as will hereafter appear) betwixt whose S^d, and the

Order of Jesuits, there hath been and is a constant *grudge*, as is more fully declared in the *Preface* to this *Narrative*: whereupon my *Brother* supposeth the said *Mr. Smith* to have influenced me to do some prejudice, *Mr. Ireland*, *Himself*, and their whole *Ignatian Fraternity*; A thing which I must clear that *Gentleman* from, as an unjust and false *Aspersion*.

2. I ascribe that *Veneration* to the *Divine* and *Holy Word* of *God*, that if I were guilty of those *sins*, which the *Holy Ghost* in the *Psalms* and places mentioned in the *Letter* atoregoing doth inveigh against; and denounce Judgment upon those who perpetrate and commit them, I should willingly own my *guilt*, and submit to the reproofs therein mentioned, and endeavour to avert the Judgments denounced in those Scriptures, by true *Repentance*; for (I thank *God*) my heart is not so obdurate in sin; but I am willing to see and acknowledge any evils, I may be convinced of, even though it be accompanied with the most heightning and aggravating circumstances. But, though otherwise guilty of many *Frailties*, yet being no ways sensible that those *Comminations* do at all belong to me, I look upon them, though never so vehemently, not to say satyrically, urged against me by my *Brother*, as the *Curses* of *Shimei* uttered against *David*, which I hope *God* will turn into a *Blessing*: For,

3. The *Ground-work* of my *Brothers* *Censures* is laid in the *Sand* (or rather they have no *Foundation* at all) viz. my supposed *Testimony*, that *Mr Ireland* was in *London* *August* the 29th, as he mistakes it; whereas my *Depositions* spake of *August* the nineteenth, that I saw and discoursed him here. Where he was the *twenty ninth* of that month, doth not affect me; but at the time by me deposed, I am sure my *Brother* nor no person living, could ever see him, the said *Ireland* in any other place, unless it were possible for the same man to have two Bodies, in two different places, at one and the same time.

4. And whereas he alledges in his *Letter*, that I told him I could prove *Titus Oates* perjured; I confess the great affection I had for him, as a *Brother*, did set my thoughts at work at that time, for the invalidating the *Testimony* of *Mr Oates*, so far at least, as my *Brother* was concerned therein; but it can in no sort be concluded, that by what I said by my *Brother* or asserted in a *Petition* upon that occasion, presented by me to *His Majesty*, that I should have been able (although I should have sworn it) to invalidate the *Testimony* of *Mr. Oates*, much less that I was persuaded in my self, that there was no *Plot*, or that I would have him to acknowledge, that which in his *Letter* he calls an *Incredible Story*: The *Matter* being too apparent to be hid.

5. The charge of *Perfidiousness*, *Apostacy*, (for so it amounts unto) of imitating, yea, but doing *Judas himself*, &c. is grounded on a false *Basis*, viz. That the *Church of Rome*, to use a *Scripture Expression*, is the pillar and ground of truth, and therefore my in-*terposing* for the continuance of *Reformed Protestantism* in these *Nations* (as far as my weak endeavours can contribute thereto) not to mention my embracing thereof, and deserting the *Roman Church*, is, in their sense, *hiding and driving the Truth from the Nation*; which *censure* how well, or rather how ill, grounded it is, let all true *Protestants*, yea let all sober *Christians*, of whatsoever persuasion (provided they be not of their *Interested Church*) judge and determine.

6. The *Weeping* which my *Brother* misconstrues in his *Letter* to me, was on this occasion; I went to give him a *visit* in *Newgate*, partly out of *Brotherly kindness* and respect, and partly by my *Fathers* encouragement, to move him to make some *Confessi-*

on and Acknowledgment; where finding *him* who had had Liberal Education abroad in the World, and was besides so nearly related to me, to be shut up in a close Prison, and knowing him to be under the Character of the deepest Guilt, I was so far transported with Natural Affection (which I hope is no Crime in the Profession of any Religion) as to break out into Tears, proceeding from some *Emotion* of Spirit on so sad a Spectacle; when it was not at all out of reflection or guilt in my self, which might in any sort assimilate my case to *S. Peters*, whose sin if I were guilty of, I would willingly tread in the same footsteps of his repentance: But my carriage at that time was so far from being imputable to me as a Crime, that, if I mistake not, my Brother might rather have accepted it as an argument of my sincere & brotherly *affections* to him, as indeed it was.

7. Though I heartily wish to all those concerned in this Plot, true repentance and amendment of life, and cannot say *Amen* to the Issue of their endeavours hoped for and expected by *them*, yet my *Testimony* hath not been instrumental to the Condemnation or Suffering of *Mr. Ireland* (as is suggested, without ground, in the *Letter*;) for his *Trial* and *Condemnation* was past, before any Evidence of *mine*, in relation to *him*, came to be published. And as to my endeavour to prejudice my Brother, which is there also intimated, I reply, that my Visit to *him*, was purposely in order to his preservation, his person (abstracting from his crimes) having been, and yet is, always (notwithstanding the severity of his censures) dear to me, whose safety I shall study, as well as my own, as the event I hope will make appear: And as for *all others* concerned in the Plot, I shall count it a great mercy, if their *Designs* may be obviated and prevented, without shedding any more Blood.

After this Grand Charge by my own Brother (whose *Letter* I have thus opened and dissected) I have been further assaulted by *Female Addresses*, that so if possible, the entreaties of that Sex might take me off from prosecuting my *Discovery*, and that in a critical Juncture of time, immediately before the Trial of *Sir George Wakeman*. Hear then how a *Kinswoman* of mine, and her Mother, my Aunt, residing in *Staffordshire*, have accosted me by their *Letters* out of the Country.

A Letter to Robert Jenison Esquire, from his Cousin Hartwell.

Dearest Cousin,

I Think my Mother is the only Aunt you have in the world: if you have either Compassion for her, or Kindness for me, I beg of you, for the love of *Gods* to recall your pernicious mistakes; for so we are sure they be, and may prove to be of very dangerous consequence to your Soul, disgrace to your Family, and Ruine to your Brother. We do impute it to some Oppression of the Fancy, since you had that great fit of sickness, rather than any thing of Will to do so great an Injustice, either to the living or dead. My most dear Cousin, let me beg of you to desist, and not so much as to have a thought of any such thing; which fancy in time, through *Gods* Goodness, may pass away. My Mother saith, she could tell you of a very near Relation of yours, that came to her, and wept extremely. She demanded the Cause; he answered, his Sister was dead. My Mother said, she should have heard of it, if that had been so: he notwithstanding persisted, saying that he saw her dead. It prov'd to be nothing but a weakness of his Fancy, and that Sister, to my Mothers knowledge, was alive twenty years after. I believe the strange Death of our Cousin might work and create strange

Fancies.

Fancies in you, that had so great a *Fit of Sickness*, that you lay *dead* for a time, as *It* was told. Dear *Cousin*, I do most intirely love you: which makes me so free with you; and I assure you, my mother can scarce either eat, or drink, or sleep, she is so full of Sorrow. I fear, if you persist wilfully, you will break the heart of your only *Aunt*, and my dear *Mother*, which will more afflict than you can imagin,

Your most affectionate Cousin
and Servant, C. H.

July the 7th, 1679.

POSTSCRIPT.

We shall have no ease till we hear from you, pray let it be speedily.
Supercribed to Mr. Robert Jenison at his Chamber in *Grays-Inne*.

After this Letter from the *Daughter*, and my Answer thereunto, I received the two following Epistles from her *Mother*, supercribed also to me at *Grays-Inne*.

Madam Harwell's Letter to her Nephew Robert Jenison, Esquire.

Dear Nephew,

I Received your Letter, which gave me no satisfaction in the Contents, but your Civility in returning an Answer I acknowledge, and must expect the Continuance of it, until we end this Controversie, although it put you to a *shilling* charge, which I know you value not; neither do I ten times so much, to rectifie so great a Mistake. And now I must desire to know, if you did not see then your *Aunt, Cousin Anne*, or the *Horse* that brought your *Cousin Ireland* up, for you say he was but newly alighted from his *Horse* that 19th. day of *August* you mention. More, I intreat to know the particulars, you spoke, or swore to my Lord *Shaftsbury*, and why you went to do so. I hope our weekly lying Letter tells one of you, in saying you swore. We cannot hear from any body else any thing, therefore I desire to hear from your self, what you said, and also to what end, you wrote such a Letter to Mr. *Bowes*, and whether it was upon the 19th. day of *August*, my *Cousin Ireland* lent you that Money, you would have borrowed of me. These particulars fail not to give me satisfaction in, as soon as you can, and you will oblige me to desire to continue.

Your most loving Aunt,
Ja. Harwell.

July the 14th.

Your Cousin remembers her Service to you,

Another Letter from Madam Harwell to her Nephew Robert Jenison, Esq;

Nephew,

I Have expected to hear from you these three or four post-days past, but could not. I understand now by our common News-Letter, why you went to my Lord *Shaftsbury*. It saies, you are sworn that you saw Mr. *Ireland* upon the 19th. day of *August* last in *London*, and other things, which I no more credit than That, which I am sure is most false; and that both I, my betters, and several others, whose faces you (I believe) never saw, will be deposed, if we were to die the next minute after. What! did you think to confront us all, that appeared so lately as we did, to give testimony to the truth? and many more will appear, if occasion be. I stand in admiration of your actions, (God forgive and amend you:) you have done your self, soul and body the greatest injury

ury imaginable; and if there had been any such thing, you were an *ill Subject* to *conceal* it so long. I will assure you I would not, had he been the *nearest Relation* I had had in the World: I prefer my *Kings Safety*, before any *Creatures* in the World. I have been so *principled*, that (thanks be to *God*) I am not ignorant of my Duty to my *God*, nor of what is *Loyalty* to my *King*. I am sure you have been *taught* better things, than you *practise*. You want the Counsel of your *good Mother*, and affront her *Relations*, (which were (I think most near and dear unto *her*), upon your first acquaintance with them, most strangely. I will take leave and assume some *Authority* of a *Mother*, but not to *command*, but do *beg* and intreat you to retire and *repent*. *Repent*, with bended *knees* and weeping *Eyes* humbly beg for pardon. I think, *God* hath permitted you to fall into this great error, as a punishment for some *sins* committed, very displeasing unto him. If you were my *own* and *only Child* I would say the same. I have *prayed* for you many years daily, before I ever saw you; and you have now more need of prayers than ever. What if one of those kind of *Apoplectical Fits* should seize upon you (which *God* forbid) that by Report you had in your *great fit of Sickness*, when you lay *dead*, and they forced *Life* into you by Torments? I believe your *head* continued ill long after, and *farciful*, although you were not sensible of any pain; and the *wicked Enemy* wrought upon your humour: both together brought you to do what, is said, you have done. I speak these things to you with a sorrowful heart and weeping eyes. I cannot rest night nor day, I am so sad, and

Your most affl. *Dear Aunt*,
Jane Harwell.

July the 28th. 1679.

On the three last Letters I shall only make this insuing Comment.

1. The particular *respect* mentioned to me in them, or any of them, I take in good part, and shall always acknowledge, and endeavour to requite by the like offices of *Civility*: but the allegation of a *deluded Fancy*, and of a *Sickness*, which it pleased *God* to visit me with about three years since, are so *extravagant* and *foreign* to the thing in hand, that they need no other *confutation* but the *bare reading*, and which I should not have thought worthy of the *Readers View*, (as thereby laying open the weakness of *some* of my *female Relations*.) were it not to shew the *extraordinary zeal* and *care* that hath been used, by all probable ways and means, to *stifle* my Evidence, which hath so far transported *some*, as to engage them to make use of *chimerical* arguments, rather than none at all: so that (were it not for grating so much upon the imbecility of their Sex) the *imputation* of *Fancy* might more truly and justly be retorted upon *them*.

2. It is no wonder, that these two persons, understanding what I had deposed touching Mr. *Ireland*s being in *London* the 19th. of *August*, 1678: should take offence thereat, and endeavour by all the Artifice of words used in their said Letters, to draw a *Retraction* from me, since what I had deposed as *afore said*, did plainly contradict the Evidence by them given at the Tryal of the *Five Jesuits*. 'Tis true, I have a friendship for my *Relations*, but a greater for the *Truth*, to which all our particular concerns ought to vail. Neither could any thing, save the power of *Truth*, have oblied me, in this matter, to run counter to so many of my *Relations* as I have done. Build
themselves

God, notwithstanding the censures of others, I have a clear *Conscience* in this particular, as having witnessed nothing but the *Truth*: which I speak not, as a *person* engaged to save and justify my own *Credit*, (being as ready to retract an *Errour*, upon Conviction, as to commit it;) but out of a full assurance of my *Innocency*, and satisfaction of my *Conscience*, then which, in case of *Guilt*, next to *God*, there cannot be a *greater* and *severer* Judge.

3. If my *Opposers* did not conclude my *Appearance* and *Testimony* to be extremely prejudicial to their *unlawful Designs*, I should never have undergone so many *scandals*, nor had so much *dust* raised about me, to fully (if possible) and disparage the *Truth*, that I have endeavoured to deliver; which yet (I hope will make its own way, notwithstanding all the opposition raised against it.

Lastly, As the Reader upon due consideration of the aforesaid Letters will find, that they do all agree in the design to oblige me, against the dictates of my own Reason and Conscience to retract what I had said, and to suppress what farther I had to say, (though the Discovery might be of great importance to the Safety of the *Kings* Person, and his Government;) rather than any thing should reflect to the scandal and dishonour of that Religion; and consequently may learn, that it is most unsafe to hold any Communion with that Church, or rest under the conduct and influences of it: So I conceive the different Applications, and Arguments used in those Letters, to persuade me to that purpose, may be some inducement to others who read them as well as to myself, to have a different opinion of several Orders of that Church; and above all, to detest the *Society of Jesuits*, who have attained to that ability, (as the top of their perfection) in pursuit of their own interest, to violate all *Laws*, natural, civil and divine, and to teach others so. Thus my unhappy Brother most industriously labors to debauch my Conscience to a suppression of the *Truth*, or to a profession of Ignorance of that I know, whilst he pretends to design nothing, but that I should assert the *Truth*: And despairing of gaining this from me, would now charge me as one that hath debauched his own Conscience; and denounceth against me the pains of Hell-fire, as the just Reward of my Offence. And I cou'd heartily wish, that this were done in Charity and kindness to my Soul; but have just reason to fear it done in design that this *Truth*, which he would have suppress, and is like to come forth, may not find Credit from my Mouth, after the disparagement his Letter hath cast upon me. But whatever Character he hath given me, as I am not conscious to my self of any *Guilt* thereof, so I reasonably hope, that that sort of Men, who have given reason not to believe them when *dying*, will find little Credit whilst they *live*, at least in matters concerning the Interest of their own Order, or tending to the Vindication of their own Innocency. And that the Difference forenoted between the Professors of that Religion may better appear, it is farther observable, that the Two other Letters are written by persons not only of a softer Sex, but persons educated under a more gentle and more moral Discipline than that of the *Jesuits* School: and therefore, though they all came upon the same Errand, yet these latter speak a far different Language from the other. These well knowing my Education, temper of Mind, and course of Life, as did also my Brother, had not the Confidence with him, to censure what I had said and discovered, as and effect of a debauched and depraved Conscience. Nor did they judge that I could

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wittingly and willingly injure any one by a false Report; but imputes my Discovery to some distemper of Mind, and transport of Fancy, occasioned by some Sickness three years ago. There is no malice in this Allegation, nor should I have taken notice of the thing, had not they gone about to perswade the world, and my self also, that the matter was really so, when I made this Discovery. And now I shall give it no further Answer, than by appealing to those that conversed with me at that time, and who could not be ignorant of so notorious a circumstance, if any such thing were.

But I'm really beholding to these my Relations for their two Letters which coming from those that knew me well, (and at this time no good Friends to me) will be more than sufficient to balance that single Testimony of my Brother, who, to detract from my Credit, hath characteriz'd me as a person of no conscience or integrity.

Having thus (after some contest in my self) conquered the main Difficulties, which hindred my Discovery, I proceed on to give a farther account of my knowledge of this detestable Conspiracy. To omit then my two former Informations, taken upon Oath before Edmund Warcupp Esq; one of his Majesties Justices of the Peace for the County of Middlesex, the first given in the twenty sixth day of June 1679. the other the second day of July following, as being already published in print, in my former Narrative and Depositions, collected by Charles Chetwind, Esq; of which mention is made before: I pass on to Two further Informations, taken also upon Oath before the same Justice of Peace, and by him transmitted to the Clerk of his Majesties Council, the one dated August the 2d; the other the 6th. ditto 1679. which are here annexed verbatim.

The further Information of Robert Jenison of Grayes-Inn, Esq; taken upon Oath, this 2d. day of August, 1679. before me Edmund Warcupp, Esq; one of His Majesties Justices of the Peace in the said County.

Midd. ss. **T**His Informant saith, That it being generally reported, that the Evidence against Sir G. Wakeman was full, he this Informant was not so careful to recollect the further discourses he had had with Mr. Will. Ireland before the said Trial, as he hath been since. And upon the most serious examination thereof, he doth very well remember, that in the month of June, 1678 the said William Ireland did say, that it was an easie matter to poison the King, and that Sir George Wakeman might easily do it, having a great opportunity, by being the Queens Dr. Which discourse this Informant doth verily believe, the said Ireland used to this Informant to induce this Informant to his further intentions, being as this Informant believes, assured of this Informant's secrecy from Mr. Tho. Jenison his Brother, and from some obligation the said Ireland had laid on this Informant by lending him Twenty pounds, which he said was the St Omerians money. And this Informant farther saith, That upon the 19th. day of August following, he the said William Ireland, at his Chamber in Russel-street, did earnestly press this Informant by various Arguments to be instrumental in bringing in Catholick Religion, urging how meritorious it would be, and how much to the Glory of God: and thereupon offered to caule the said

Twenty pounds to be remitted to this Informant, if he would be assisting to the taking off the King, and would be one of those that would go to *Windsor* about it. But this Informant did answer, *That he would not for twenty times twenty pounds have a hand in the death of the King.* Whereupon the said Ireland replied, Will you do nothing to bring in the *Catholic Religion*? To which this Informant did say, *That he did not believe it would ever come in by Blood.* Upon which, the said Ireland replied, What! would you not have Religion to flourish in England again? Whereto this Informant answered, *If it were done* (meaning if the King were taken off) *so, and well.* But this Informant said, *he would have no hand in it:* But the said *William Ireland*; not being satisfied with this Informants Answers, pursued thus, Do you know any *Irish Gentlemen of our Religion*, that are stout and courageous? Upon which, this Informant replied, The *Irish Gentlemen* were commonly so; and did name Mr. *Levallyn*, Mr. *Thomas Brahall*, Mr. *Kurney*, three *Irish men*, and Mr. *James Wilson*, being all *Gentlemen of Grays-Inn*, of whose names the said Ireland took particular notice in writing, to the best of the Informants remembrance; and this Informant did then tell the said Ireland that he believed, no men of Estates would be concerned in that affair; and especially Capt. *Levallyn*, who was Heir to a good Estate, unless the *Pique* which he had to the King, might induce him to it. And this Informant further saith, that being with the said *Thomas Fenison* and another Gentleman, about the latter end of *April*, or beginning of *May 1678.* whose name he now remembers not) in the said *Ireland's* Chamber, there came one in, who, after some private discourse with Mr. *Ireland* departed; and after he was gone, the said *Thomas Fenison* told this Informant, 'twas one Mr. *Oster*, who had been a *Parson*, but was come over to them, and that he was a brisk jolly man, and well worth his acquaintance. And he further saith, that about the time that some Regiments were drawn together upon *Hounsle Heath*, the said *Thomas Fenison* told this Informant; he had a matter of great consequence to impart to him; adding, that there was a Design on foot, so said, as it could not be discovered, in which most of the greatest *Catholicks* in England were embarked; and that it would be of great advantage to this Informant to embark with them, and that he could not be in greater danger than they; and that he would acquaint this Informant with the particulars, after he had received the Sacrament of Secrecie, which he engaged this Informant to do upon the next Holy-day at Sir *Philip Twinn's* House in *Bloomesbury*; but this Informant neglecting so to do, he missed the opportunity of being further informed. And this Informant then wishing he had had a Commission in the new Levies, the said *Thomas Fenison* replied, that he would get him a Commission from the Duke of York: whereinto this Informant returning answer, How can that be, since all the Commissions are now granted out and full? The said *Thomas Fenison* answer'd, I will tell you that hereafter, therefore let me know how I shall send a Commission to you in the Countrey with safety, he knowing this Informant, intended suddenly to go into the *Bishoprick of Down*. And this Informant very well remembers, there happening some discourse about the said *Parson* lately come over to them, the said *Thomas Fenison* said, that that *Parson* was engaged in the design: whereto this Informant objected, That a reconciled enemy ought no more to be trusted, than an open foe: but the said *Thomas Fenison* answered, they were sure enough of him, and that once reconciled, they were the more resolute and trusty. To which opinion this Informant submitted, influencing Dr. *Godwin* and Dr. *Baily*, as being zealous *Catholicks*, although they were Protestant Converts. And this

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Informant further saith, that he was in *Shinfield Parish* near *Redding* in *Berkshire* about the time of *Colemans Trial*, where he met with *Mr. Cuffell* a *Romish Priest* and *Jesuite*, who then much blamed the said *Coleman*, saying he believed he was *infatuated*, to suffer his own papers to be taken, upon discovery of the *Plot*, when as he had given notice to *Mr. Harcourt*, *Mr. Ireland*, and the rest of the *Jesuits* to burn or secure theirs: & he very well remembers, that amongst other discourse, this Informant spoke against the opinion of *Bellarmino*, *Mariana* and *Snarez* maintained, touching the Power of the Pope, to depose Kings: upon which the said *Mr. Cuffell* mentioned a sentence, which he said *Bellarmino* quoted out of the *Scripture* for that opinion. And this Informant also very well remembers, that *Mr. Tho. Jenison*, and himself discoursing of the Popes Power about deposing of Kings, affirmed that *that Doctrine was not laid aside*.

The further Information of Robert Jenison of Grayes-Inne, Esquire, taken upon Oath August, 6. 1679. before me Edmund Warcup, Esquire, one of his Majesties Justices of the Peace for the County of Middlesex.

THis Informant saith, that after he had, upon much importunity of *Mr. William Ireland* upon the Nineteenth day of *August 1678.* named unto him *Captain Levallyn*, *Mr. Kerney*, *Mr. Broball*, and *Mr. James Willson* to be stout and courageous Gentlemen, as in this Informants former Deposition is contained, the said *William Ireland* did ask or require this Informant to go down with the said Gentlemen to *Windsor*, to be assistant to them in the taking off the King, which this Informant refused, saying, he would not have any hand in the Death of the King, saying, No men of Estates would engage therein, as this Informant believed. And the said *William Ireland* did approve of the said four persons named as aforesaid by this Informant, as fit for the design: and declared, that he knew *Mr. Levallyn*, and *Mr. Kerney*, before this Informant had named them. By which, this Informant did apprehend, that he might have communicated with them of the said design for *Windsor*, before the nomination aforesaid. And this Informant further saith, that upon the day that this Informant received the Twenty pound lent unto him, this Informant, as in his former Information is mentioned, went with his Brother to *Mr. William Harcourt's* Chamber in *Duke-street*, to return thanks for the obligation in consenting to lend the money. And *Mr. Thomas Jenison* did let fall some expressions to the purpose following, viz. If *C. R.* (meaning the King) would not be *R. C.* (meaning *Roman Catholick*) he should not be long *C. R.* meaning *Carolus Rex*: and further added upon discourse, that the King being deposed, he was no longer King, and it were no sin to take him off. And if it should be discovered who did it, perhaps two or three might dye for it; but denying the fact, the matter would soon blow over. And he further saith, that much about the same time, discoursing of the design, wherein the greatest *Catholicks* in England were embarked, the said *Mr. Thomas Jenison* did name my Lord *Arundel of Wards*, my Lord *Bellasis*, my Lord *Powis*, and two or three others, whose names this Informant does not now remember, that were to be great instruments in promoting the *Catholick Cause*; and they had often attempted the Lord *Treasurer*, and had at last made him theirs. And he further saith, that upon the 19th day of *August 1679.* aforesaid, *Mr.*

William Ireland did ask this Informant for the 20*l.* lent unto this Informant upon Bond, as aforesaid although the same was not then due: and further said, he wanted 80*l.* having then occasion for that sum; but this Informant answered, that his allowance from his Father was but 80*l. per annum*, and he could not spare much out of it. And he further saith, that the *Commission* which the said *Tho. Jenison* promised to obtain for him from the *Duke of York*, was delayed, and not to be sent unto him, until such time as the taking off the King was accomplished, as this Informant did understand from the said *Thomas Jenison*. And this Informant knows, that *Mr. Kerney* and *Mr. Coleman* were well acquainted, and this Informant doth humbly beg pardon of His Majesty and the Kingdom, for concealing thus long the treasonable practices against his Sacred Life and Government and the Protestant Religion, which this Informant doth say, was occasioned, by reason, he, this Informant was unwilling to impeach his own Brother *Mr. Tho. Jenison*; and as unwilling to accuse himself, being descended of a Loyal Family; but remorse of Conscience hath now prevailed upon him, to give the *Accompts*, contained in this and his former Informations, which with what shall further occur to his memory upon Discourse with some, to whom this Informant communicated formerly the same, this Informant will be ready upon all occasions to prove, for His Majesties Service. And further at present this Informant saith not.

Though the matters contained in the two Informations foregoing, are so clear and evident, that they need no Paraphrase to exp'ain them; yet I think fit, for my own and the Readers satisfaction, to take notice of these particulars following:

1. That my Informations, as well in this as my former Narrative are cantoned out into diminutive parcels, and not continued in any entire Webb, partly for relief of my memory, and partly because my consent to these matters being not voluntary, but in a sort constrained, I was the less solicitous to keep a methodical Register of them in my own mind: whereas, if I had been a Contriver, or at least, an active Consenter thereunto, I should have framed such an Idea of them within me, that the whole contexture exhibited to publick view, would have appeared a continued series of affairs, without any Chasm or interruption at all. My frequent breaks do sufficiently argue, I was so far from being a grand Engineer in this matter, that I was as unwillingly-willing drawn to the knowledg thereof: And when it was discovered to me, my concealment, rather than my activity, was a great part of my guilt,

2. Besides the grounds formerly mentioned, quickning me to this discovery, I will not deny, but self-preservation had some influence upon me, to expedite the Discovery of the Four Russians, who were designed to have murdered the King; for a Gentleman, of my acquaintance, having informed me the day after Sir *George Wakeman's* Tryal, that one of those four persons was come in to the Committee of the Council, had confessed his guilt, and upon hopes of Pardon, had proffered to discover his Accomplishers: This wrought so far upon me, as knowing my self to have nominated those persons to *Mr. Ireland*, (though with some reluctancy, and being pressed thereunto by his frequent importunities) and being otherwise concerned in this affair, as far as I have herein mentioned; presuming also that his Discovery, if made, would reflect upon me, I was so far willing to provide for my own safety, (other motives also concurring) as to anticipate his feared Discovery, by making one of my own: which passage, though it savours of humane frailty and timidity in me, and therefore may seem,

to

to take off from the Honour of my Undertaking, yet I choose rather by this ingenuous confession to expose my self, than to conceal any *minute* or *partiele* of the Truth.

3. The particular discourse I had with Mr. Ireland, and our mutual Replies and Rejoinders mentioned therein, doth again occasion me to resume that pretty Fancy, which my Aunt and Cousin above mentioned dandled in their own minds, and at last tosd it to me, as if all were but an apparition or an illusive thing. What! was there ever any such man as Mr. William Ireland? Were his Tryal, Condemnation and suffering *real* things? Did ever any man see, or converse with him? If so, certainly I may put in for a share, and that at the time by me deposed. Must all things be resolved into meer *Fancy*? Is the whole World but an imaginary and *enchanted* thing? Do we live in the Region of King Oberon, and his Fairies? Do we converse only with *Ghosts*, and combat *Shadows*? If such Doctrines as these may take place, it is to be feared, That *Heaven* and *Hell* will at length be judged but meer *Phantasms* of the same mould, until the latter come to be realized unto us, by our induring of its torment justly undergone for our *Sceptical*, and *Atheistical* incredulity. I speak this to the *Generality* of others, not in reference to my Aunt and Cousin, whose superlative Zeal for the Credit of their own Religion, hath (I know) occasioned this *Transport* in them.

4. The particularity of that discourse, which alternately passed betwixt Mr. Ireland and my self upon the said 19th day of August 1678. mentioned in my Depositions aforesaid, will, I doubt not, raise up amazing considerations in the Readers, when they shall recollect and compare Mr. Ireland's confident asseverations of his *innocency* at his death, and my discovery of his *guilt*, yea, he was the man, who then dealt most earnestly with me, (nay, he seemed more importunate than my own Brother at other times) to induce me to their purposes: we managed arguments *pro* and *con*; we gave *Answers*, and adapted replies, and yet all this must be nought, but a *serenical* thing, and a meer delusion of the *Fancy*. Let us wholly resign our belief to blind *implicitness*, if our own eyes and ears may not be trusted about their proper objects. For my part, I will not judge of any mans future estate, as to the *eternity* of another world; but certainly, it must be a great mistake, to go out of *this* with an *U* truth in ones mouth. I love to tread softly upon the Graves of the deceased, and therefore shall no further aggravate: only my desire is, that the consideration hereof may engage all private *Christians* (of what Perswasion soever) to look to the choice and sincerity of their *Spiritual Guides*. It was a remarkable saying of Sir Thomas More, That he would not pin his Faith on another mans sleeve, because he did not know whether he would carry it: which, though urged by him against the Protestants, and worded, according to the facetiousness of his Wit, yet contains in it self an excellent *Moral*; To believe as the Church believes, and *vice versa*, is a circular arguing, bad in *Logick*, but worse in *Divinity*; for every man must be saved by his own Faith, and none can go to Heaven by a *Proxy*.

5. The Zeal of the Romanists for the propagation of their Opinions, (which is the womb both of all their former, and present designs) ought, in my judgment, to be rather rectified than condemned; provided they elected just and lawful methods, subservient to that end, for evil is not to be done, that good may come there-f. If Xaviers travels to the remotest *Indies*, were only to promote the interest of Religion, (by him judged to be the best) without a mixture of secular concerns, his memory may come under a mild (perhaps I might add, a *laudable*) censure. I know, 'tis very difficult

difficult to extirpate a deep rooted *Custom*, and habituated *opinions* stick close by us, men are so hardly reclaimed from *inbred superstitions*, that they labour what they can, to propagate and promote them, *Hinc ille lacryma*. We have a strange story in our *Chronicles*, which, as not altogether impertinent to the matter in hand, for the *Readers* divertisement, I shall here infer. King *John*, being vexed and oppressed by his

Barons, sent a private message (deeds of darkness hate the light) to *Admiral* *Matth. rathus Murelius* King of *Morocco*, then also enjoying a great part of *Spain*, *Paris*. (the messengers are named by the Historian, whereof one a *Clergy-man*.)

Strange! That *Salt* should lose its savour,) proffering upon condition of his aid and assistance, to resign his *Kingdom* to him, and to become his *Tributary*, (King *John* was well skilled in trucking of *Kingdoms*, having done the same to the *Pope* before) and withal to renounce the *Christian*, and receive the *Mahometan* Religion from him, (the *Vantage* given in, was more worth than the bargain.) The *Morish* *Amin* told the *Embassadors*. That he himself had lately been reading the *Epistles* of *St. Paul*, wherein he found many things that liked him well, only one thing he blamed in him, that he followed not that Religion in which he was brought up; but for his part, he was so far from persuading him (our King *John*) to change his Religion, that if he himself had been without one, he would have chosen His: only he thought, it was every mans duty to persist in the Religion under which he was born: And so in great dislike, dismissed his *Embassadors*.

I alledge this story, to denote the power and force of *Custom*, which is most tenaciously adhered unto in things of the mind. I know true *Christians* have a better Rule; and that no *Custom* can justly prescribe to *Christ* and his *Apostles*, or the true *Followers* of them both, whose Doctrine ought to be the *Standard*, by which *Ours* is to be rectified and reformed. I shall not embarque in the particular Controversies, agitated betwixt *Rome* and the *Reformed*, as being but lately initiated in their perusal: but thus much I have already learned, That no error and abuse ought to plead *Antiquity* for its privilege; *biary hairs* are no *Crown*, but when they are found in the way of righteousness: but by lawful *Authority* grievances of this nature may be rectified; and that in a corrupt state of *Ecclesiastical* affairs, and a separation therefrom, 'tis not he that taketh, but that administretb the occasion, who is the true and proper *Schismatick*. But to return;

6. My Brother *Thomas Jenison's* activity in these affairs, comes next to be taken notice of, as far as I have been necessitated to bring him on the stage. Here, I confess, I have great tenderness: for though he communicated many things to me, yet I was loth to discover them till the very last; and not then neither, till upon assurance of *Indemnity* for him as well as my self, I was here once in wavering circumstances, and somewhat divided betwixt hope and fear, being willing to save my own Brother, yet not to endanger the *Father* of my Countie,; but at last the best scale weighed down the other, having this consideration cast into it, That the safety of my Brother, Self or Family, were not worthy to be named the same day with that of His Majesty. The particular Method which I took to save my Brother harmless, though I knew him to be so guilty as I have declared, I shall not scruple to subjoin. First of all I presented a *Petition* to his Majesty against the single Testimony of *Mr. Oates*, then his only Accuser, (of which intimation is given before) it being indeed indited out of pure zeal for My Brothers preservation. Finding little advantage thereby, the Sunday before the Order of Council for both our *Indemnities*, (to be mentioned by and by) was obtained,

I went

I went to some *Lords* of the Council, and had assurance from them, in the Name of His Majesty, that my Brother and other Relations should not be prejudiced by my Informations; before which encouragement, neither of my Two Informations were given in, but purposely suspended till such assurance given; after which, a private Council was called on purpose to receive them, to whom they were accordingly presented. The Lords having also given a promise afore, That at the sitting of the next full Council, effectual Orders should be obtained from the Board, for the full ascertaining of the said Indemnities; which promise the Noble Lords concerned, were pleased punctually to perform to my great and signal encouragement, The Copy of the said Order follows.

At the Court at Hampton Court, this 7th. of August, 1679.

Present

The Kings Most Excellent Majesty.

Lord Arch-Bishop of Canterbury,
Lord Chancellor,
Lord President,
Duke of Monmouth,
Duke of Lauderdale,
Marquess of Worcester,
Earl of Bridgewater,
Earl of Sunderland,
Earl of Essex,

Earl of Bath,
Earl of Halifax,
Earl of Radnor,
Viscount Fauconberge,
Lord Cavendish,
Mr. Secretary Coventry,
Mr. Chancellor of the Exchequer.
Sir William Temple.
Mr. Powle.

Robert Jenison of Grayes-Inne, Gentleman, this day attending His Majesty in Council, to make very considerable Discoveries in relation to this Horrid and Damnable Popish Plot, against his Majesty and the Government, and fearing that what he should now, or hereafter declare, would prejudice his Father, his Brother, his Sisters, and one Mr. John Smith; His Majesty for his greater encouragement to proceed in to good a work, has pleased to Declare, That whatever he should at this, or any other time in the course of his said Evidence reveal, which may any way touch or relate to any of his said Relations, should not be made use of to their prejudice upon any account whatsoever; But that His Majesty would take some Order (with the Advice of his Council) for the Indemnifying, of the said Persons therein. And was further pleased to declare, That if the said Persons, or any of them, should come in, and discover their Knowledge also of these matters, That he would grant unto them, or any of them, as full and ample a Pardon, as the said Robert Jenison himself should now have, or that any others have, or ought to have had, for their Discoveries of this matter. And he would take the said Robert Jenison into His Royal Protection. And was further pleased to order That a Memorial of this Declaration be entered in the Register of the Council Causes, for the more publick and ample Manifestation thereof.

This is a true Copy of the above Declaration, remaining in the Council Office in my Custody this 13th. day of August 1679.

Thomas Doleman.

Though

THough a *Text Royal*, (such I esteem an *Order* of his Majesty in Council to be) is a *Comment* to it self; I mean doth sufficiently illustrate and honour the subject it dilates upon, yet, I should be guilty of great Ingratitude, a *Crime* abhorrent to my Nature, if I should not thankfully accept his Majesties Grace and Favour, and publish my Obligations thereupon to the whole world; for thereby, of one obnoxious to his *Laws*, and in the Eye thereof, an Enemy to his Person, in concealing the treasonable actings of others, besides the guilty accession of my own Crime, as far as I have before acknowledged, I am restored and rendred to be *Relins in Curia*, and further encouraged by his *Royal Protection* to pay him the greatest service and duty I am able to perform.

2. And the truth is, there is some necessity of more than ordinary *Protection* to all concerned in these Discoveries; for the confluence of *Papists* to this Town, notwithstanding his Majesties Proclamations to the contrary, giveth opportunity to so many *Cabals*, that his Majesties *Witnesses* are in continual danger, which makes some persons (and those not inconsiderable) rather to conceal what they know, at present, than to expose themselves to restless *Adversaries*, who have so great a mind to vent their malice on all those who are Instruments in crossing their Designs: it is wittily said by one of the Jesuits, *That they never owe ill will to any man, because they usually make present payment thereof*; yea they sometimes antedate their punishment to prevent their feared & forejudged harms. I will not deny but this consideration had some influence also on me to retard my discoveries, especially knowing that the *Jesuits* have revengeful Instruments enough at their command, & no man in himself is of so vile & abject a life, but if *Satan* let loose the reins to malice, he may be master of another mans. Hence it is, that Assassinations & Murders are more frequent in *Papish Countries*, than I hope by Gods goodness and his Majestys Justice; they will ever happen to be in this, though our late times have afforded too many Instances thereof. But having conquered this difficulty in my self, my loytering and remissness before, will now cause me to make the more haste, as he who goes backward, doth it to take the greater leap.

3. The insertion of my *Fathers* (and of my other Relations) Names into this *Order of Indempnity* was desired by me *ex abundanti cautela*, for it having (with probability of truth) been affirmed, that there were few considerable *Papists* in *England*, but were acquainted with the *Plot*, and knowing our *Family* to be in that List, I was loth to hazard his safety to any malicious *Romanist*, who, by the Reason of his embracing the *Protestant Religion*, might enviously accuse him, of what he is not guilty; otherwise he was not at all concerned, save in what he heard from me, viz. part of that discourse betwixt Mr. Ireland and my self, mentioned in my Letter to Mr. Bower, formerly printed, and that was in dark and obscure terms, and applicable several ways, which caused him to give less heed thereunto.

4. The Clause encouraging me to further Discovery, I cheerfully embrace, resolving to make use of it in convenient time, for at a Council held on *Thursday, August the 28th. at White-Hall*, I declared that I had further Matter to charge some of the *Russians* withall, but in regard I sought the destruction of none, I moved rather for a Proclamation to be issued, allowing them forty days time to come in, with promise of Indempnity, in case they would discover; which being accordingly granted by His Majestys Clemency, and shortly to be published, I judged it conducing to His Majestys Service to supercede my Evidence till that time be expired. The same Excuse I plead for some other reservations, which a little time may make more seasonable.

5. Next to the great Obligation that lies upon me, by his Majesties most Gracious Disposition, expressed in the aforesaid Order, to proceed in this Service; I find no little satisfaction and comfort, that my Father is not only pleased to approve of what I have done pursuant thereto, but also to oblige me to constancy and diligence for the future in performing my Duty therein by his express Command.

I think it may be satisfactory to the Reader in the next place to insert two Letters directed to me by Mr. Smith, formerly Confessor to my Father, and resident in his Family, which will serve in some measure to satisfy the World, that what I have given in Evidence concerning this matter, does not proceed from any new or late Suggestions or Inventions of my own, but are delivered according to the truth of Fact, as it has formerly come to my knowledge.

Mr. John Smith, late a Romish Priest, his Letter to his Cousin Robert Jenison, Esquire,

Walworth, Aug. 15. 1679.

Cof. Jenison.

I Have received your last Depositions, whereby I was truly satisfied, and likewise your Father, who gives you his Blessing, and twice his Blessing, for discovering more if you can, What you have said in your Informations, you have obscurely heretofore intimated to me, in which I am willing to justify your just Proceedings against those Popish Emissaries.

I remain

*Your Affectionate Cousin and Servant,
John Smith.*

POSTSCRIPT.

According to your next Letter I shall inform you of all you have said to me, I have it all in Writing, and efficacious to the proving of a damnable Plot (though you told it me in very obscure terms) but, blessed be God, you prove, as I believed, a Loyal Subject: And for what you have done, I will venture my life against any Papist in your Justification.

Pray discover what Papist Gentry you can, and learn what you can of your Brother.

All the Papists in the Country will do you and I all the prejudice they can: All you the part of a Royalist, and I will the part of a Defender.

Vera Copia,

Tho. Doleman.

Mr. John Smith, late a Romish Priest, his Letter to his Cousin Robert Jenison, Esq;
August. 19. 1679.

Dear Cousin,

I Have had and heard from you, in obscure terms, that which made me believe you had some knowledge of the Plot; and that Ireland and your Brother were not only tampering with you, but also endeavouring to entice and induce you therunto, as now I find by your Depositions upon Oath; your often Discourses and Disputations about the *Wolvisb Jesuits* (as I often termed them to you) and their Actions, pro and

con, and sometimes passionately, argued in my opinion you to be one of their Votaries, yet with a remorse of Conscience, as I often perceived by your now and then change of colour, caused me to make a short Contraction of our Sayings and Discourses as soon as we left off, all which I have by me ready to produce; they are material, and will undoubtedly fortifie and strengthen not only your Evidence against those *Traytors* and *Jesuitical* and *Pharisaical Blood-suckers*, but also satisfie the whole world how legally and deservedly they have suffered, how inhumanly and bestially (though *Jesuitical* like) they died, how your now proceedings and Depositions are not groundless or malicious, as many would have them, but true, just, and legal, how your understanding and quick apprehension of my often saying to you, that the Obedience of a Subject to his King, is inviolable and cannot be dissolv'd, and how well and religiously you pondered this general Duty, enjoyned upon all men by God himself, that is *to eschew evil and do good*, especially in the Allegiance of a Subject unto his *Sovereign*, (a duty so often commended by Scripture) so that by the well observing or villifying of it, not only a Kingdom, but a King, a sacred person, is soon preserved or destroyed; the Evil then which a Subject is to eschew in respect of his Sovereign, is not only in Action, but also in Words and Cogitations; the good he is to do out of Obedience and in true Allegiance, is not only to pay Tribute unto his Sovereign for his Regal support, but also fighting his Battels with *Joab*, adventuring his life with *David*, and revealing with religious *Mordecai*, all treasonable Designs and Attempts, to pour out Prayers and Supplications for his welfare and safety, to esteem and honour him from the heart and out of conscience, as the *anointed of the Lord*. Thus are all Subjects commanded by the old and new Law, to honour, serve, preserve and obey their King, and not to lay violent hands on his *sacred Person*, but to succour and defend him with the hazard of their lives, notwithstanding the *Popes arrogant presumptive Power* (and *Antichristian Doctrine*) in discharging all Subjects from their Allegiance, absolving them from their Oaths of Obedience, and giving them License to bear Arms, and offer violence to their King) a most licentious, impious, irreligious and diabolical Principle) contrary not only to the *Laws of the Kingdom*, as you may find in *Bracon's Customs of England* (he was Lord Chief Justice under King Henry the Third) *Freemen and Servants are subject unto his Power, as also whatsoever is under him, & ipse sub nullo, nisi sub deo*, no man then ought to presume to examine his doings, much less to oppose them by force or violence; it is contrary to the Law of God also, where it is said, *Where the Word of a King is, there is Power, and who may say unto him, What dost thou?* This Power is given by God who counselleth, *To keep the Kings Commandments, and that in regard of the Oath of God, for he doth whatsoever pleaseth him*. An evident Testimony, that no mortal man, whether *Pope* or *Priest*, have or ought to have, either Power or Superiority over a King; as you may see further how *St. Paul* commanded every Soul to be subject to the higher Powers, *Rom. 13.* he acknowledged himself subject unto *Cæsar*; and no wonder when *Christ* himself paid unto him Tribute, and confessed one of *Cæsar's* subordinate Magistrates, *Pilate*, to have power over him, and that given from above, *John 19.* *St. Peter* likewise writing to his Fellow Presbyters, whom he exhorteth to feed the Flock of God, that *they would submit themselves unto the King as unto the superiour* 1. Pet. 5. 2. 1 Pet. 2. 5. *Cbryostom* says, *The Office of a Priest is only to reprove, and freely to admonish, and not to move Arms, Sedition or Rebellion, nor to use Bucklers,*

lers, nor to shake a Lance, but only to argue, and freely admonish. Tertulian, speaking of Kings, says, *Inde illis est potestas, unde spiritus*; thence have they their power, whence, their spirits. Irenæus saith, *cujus jussu nascuntur homines, ejus jussu constituuntur principes*; by whose appointment they are born men, by his appointment are they made Princes and not by the Pope's, who were in former times both elected and deposed by Emperours and Kings, and no wonder, when the High Priests themselves were subject unto Kings, and punished by Kings for their Offences, 1 Sam. 22. 1 King. 5. 1 King. 2 Optatus saith, *There is not any man above the Emperour*. Chrysostom saith, *No man is equal to him upon earth*. St. Cyril and Agapetus affirm the same. Pelagius the first Roman Bishop of that name, wrote these words unto Childebert, King of France, *With how great study and labour are we to strive, that for the removing the scandal of suspicion, we may minister the obsequiousness of our Confession unto Kings, unto whom the holy Scripture commandeth us to be subject* (this not five hundred years after Christ.) Gregory the Great, Bishop of Rome, confessed, *That Power was given from above unto the Emperour above all men; and further saith, I being subject unto your Command, not out of feigned humility, but out of conscience and duty, &c.* Oho the Emperour deposed John the 22th for his impure and vitious life. Therefore, Dear Cousin, let this and your own experience not only satisfy you of the *Papal Infalibility and usurped Power*, but also move you to recollect your memory, as to the enlargement of your Evidence; not only against those Jesuitical Wolves and Popes Emissaries, but likewise against all other Traytors and Malefactors in this Hellish Plot concerned to your knowledge; and assure your self that I will assist you with all that you have (as I may well say under a Jesuitical Veile) related to me, whereby I hope you may remember more than I have seen in your last Deposition; by this means, and no other, you may recover your lost Credit, serve your King and Country, and hope for the Blessing of God and your Father, who obliges you upon the duty of a Son, to inform all you can, and against all you can: My affectionate good wishes and prayers shall be for ever for your welfare and safety. I am, dear Cousin,

Let me hear from you
as soon as you can.

Your Affectionate Cousin,
and ready Servant,
John Smith.

Note, That His Majesty, upon the perusal of the first of the said Letters, thought fit that the Original should be left in the Custody of one of the Clerks of the Council, with Directions, That an Authentick Copy thereof should be delivered to me: But the Original of the second is yet in my Custody.

Robert Jenison.

If, in the second Letter too much Gall seem mingled with the Ink, and some bitter Expressions contained therein, it may be alledged in Excuse, That long before Mr. Smith was born, Censures more severe have passed on the Jesuits, and that by Members of the Roman Communion. Watson's *Quodlibet* 9, Art. 10. calls their Government *Antichristian, Tartarian, Turcical, and Tyrannical*, and their Doctrine about it *paradoxal, pragmatistical and stratagemical*. Besides, I know Mr. Smith to be of such excellent Morals, and of so poized and just a temper, that 'tis hard to transport him to extremes: So

that those Expressions seem to be extorted from him out of a just detestation of their late cruel Designs; and if the *Jesuits* did often hear such Reproofs, and submit themselves to be regulated thereby, it might be hoped that their Parts and Abilities would contribute to the settling and establishment of Kingdoms, and not to the destruction and ruine of them.

ADVERTISEMENT.

THE Reader is desired to take notice, That there are many material things more that are not convenient at present to publish, with such confirming proofs of what is herein before set forth, as will satisfy all the World, how deep this horrid Conspiracy hath been laid, and carried on, for destruction of his Majesties Person (whom God preserve) and the Government.

FINIS.



